1:Murphy and Quain E-4,5 (1938) 1955
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Changes in status and expected behavior were connected with the transition to manhood, and new modes of participation in the culture were open to the young man. It is necessary, however, to differentiate between the transition consequent upon increased age and that which resulted specifically from passage through the life crisis rites. Ideally, such a distinction should not have existed, as the achievement of physical maturity should have been heralded by the socio — religious observances. But there were two young married men, Yanahi and Aloari, who had not completed the ritual — the former because of disinclination, the latter due to the delay caused by his captivity among the Yuruna. Aloari, although both vocal and aggressive, and having the men's haircut, was definitely not one of the men's group yet. His smoking was only of the "lying" kind. He still needed the ritual admittance to the smoking group. Yanahi, on the other hand, still had the youthful haircut, but, for unknown reasons, was already a full-fledged member of the men's group. He was frequently seen with the adolescent boys, however, and his activities were characterized by a youthful lack of gravity. His history shows that there was no sudden break with boyhood among the Trumaí. The puberty rites were spread over a long enough time to allow a slow incorporation into the adult world.

Upon reaching man's estate, the young man became an integral part of the household and village economies. To be sure, property attitudes had been developed early, but he now had a greater opportunity to express them, inasmuch as he was able to participate in the upper Xingú trade system and thus accumulate more personal possessions. His entrance into the men's circle gave him a larger voice in community affairs, but at the same time it involved him in many village squabbles, which were intensified by his search for sexual partners or a wife. Also, among his added responsibilities was the defense of the village.

In short, the status of the newly arrived man brought greater economic independence and a fuller participation in the social and ceremonial life of the community. In return for his heightened importance he was expected to act with sobriety and self-reliance, to show courage and fortitude, and to be more aggressive in asserting his new rights and prerogatives. This last was largely a matter of degree, for Quain had been impressed at the extent to which children asserted themselves and shared the mannerisms and attitudes of adults.

Female Puberty

The only data available on female puberty observances concern the first menses (*wasipanes*), when the girl is confined for a period during which she wears her hair over her face. Rodrigues Ferreira, in commenting on a Trumaí girl in seclusion, states that she must remain in her